Ibn Taymiyya on Milad-un-Nabi (Salallaho Alaihi Wasallam)

Ibn Taymiyya's Opinion on the Celebration of the Mawlid :

This is Imam Ibn Taymiyya's opinion about Mawlid from: "the Collected Fatwas," ("Majma' Fatawi Ibn Taymiyya,") Vol. 23, p. 163: "fa-t'adheem al-Mawlid wat-tikhaadhuhu mawsiman qad yaf'alahu ba'ad an-naasi wa yakunu lahu feehi ajra `adheem lihusni qasdihi t'adheemihi li-Rasulillahi, salla-Allahu `alayhi wa sallam", "To celebrate and to honor the birth of the Prophet (s) and to take it as an honored season, as some of the people are doing, is good and in it there is a great reward, because of their good intentions in honoring the Prophet (s)."

He further stated: : "Laylat al-'Israa' wal-Mi'raj is Greater than Laylat al-Qadr" Imam Ibn Taymiyya said that Laylat al-'Israa' wal-Mi'raj was better than Laylat al-Qadr. He is quoted by Ibn Qayyim in the latter's book, "al-Badaa'i," Vol. 3, page 162:

"wa suila shaikh ul-Islam `an Laylat ul-Qadri wa Laylat ul-'Israai' ayyuhuma afdal? Fa-ajaaba bi-anna Laylat ul-'Israai' afdal fee haqq in-Nabee" , " Ibn Taymiyya was asked, `Which is better, Laylat al-Qadr or Laylat al-'Israa'?' and he answered, `With respect to the Prophet (s), Laylat al-'Israa' is better than Laylat al-Qadr.'"

The Importance of Laylat al-Mawlid:
Now we ask: If Ibn Taymiyya accepted that Laylat al-'Israa' may be considered better than Laylat ul-Qadr, why not consider that Laylat al-Mawlid is better than Laylat al-'Israa', since the Night of the Prophet's (s) Birth is the night in which was born the one who went to `Isra' and Mi'raaj? Therefore we say, as Ibn Marzuq, the reknowned student of Imam Nawawi said: "Laylat al-Mawlid is better than Laylat al-Qadr."

Ibn Qayyim's Opinion on Recitation of the Prophet's (s) Birthday:
Allama Ibn Qayyim al Jawziyyah, the best and most reknowned student of Shaikh ul-Islam Ibn Taymiyya, writes, on page 498 of "Madarij as-Salikin," "Listening to a good voice celebrating the birthday of the Prophet (s) or celebrating any of the holy days in our history gives peace to the heart, and gives the listener light from the Prophet (s) to his heart, and he will drink more from the Muhammadan spring (`ayn al-Muhammadiyya)."

Ibn Kathir Praises the Night of Mawlid:
One of the most reknowned scholars is Ibn Kathir. Ibn Kathir was a Muhaddith from the followers of Shaikh ul-Islam Ibn Taymiyya, rahmatullah `alayh. Ibn Kathir, in the last days of his life wrote a book entitled "Mawlid Rasul Allah (s)" which was spread far and wide. That book mentioned the permissibility and recommendability of celebrating the Mawlid. p. 19: "The Night of the Prophet's (s) birth is a magnificent, noble, blessed and holy night, a night of bliss for the believers, pure, radiant with lights and of immeasurable price."

Ibn Kathir Mentions The Prophet (s) Accepting Poetry in His Honor:
In the time of the Prophet (s), it is well-known that poets came to him with all kinds of works praising him, writing about his campaigns and battles and about the Sahaba. This is proved by the numerous poems quoted in the Siras of Ibn Hisham, al-Waqidi, and others. The Prophet (s) was happy with good poetry. It is reported in Bukhari's "al-Adab al-Mufrad" that he said: "There is wisdom in poetry."

Ibn Kathir says in his "Mawlid," page 30:
"The Prophet's (s) uncle al-'Abbas (r) composed poetry praising the birth of the Prophet (s), in which are found the following lines: Ibn Kathir mentions the fact that according to the Sahaba, the Prophet (s) praised his own name and recited poetry about himself in the middle of the battle of Hunayn in order to encourage the companions and frighten the enemies. That day he said (s): "Ana an-Nabee, laa kadhib Ana ibn `abd al-Muttalib" meaning: "I am the Prophet! This is no lie. I am the son of `Abd al-Muttalib!"